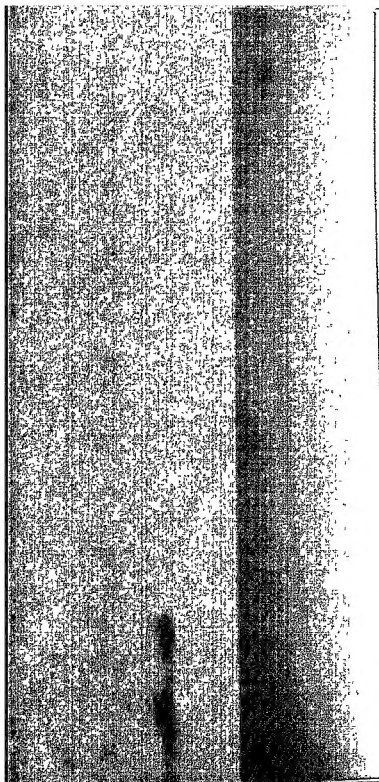
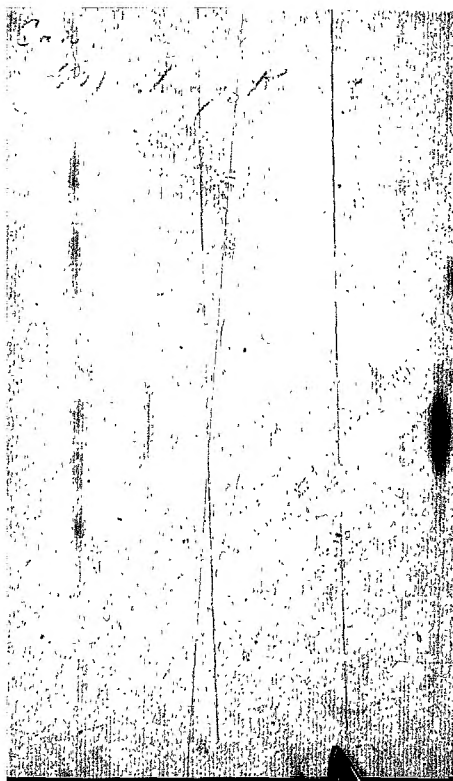
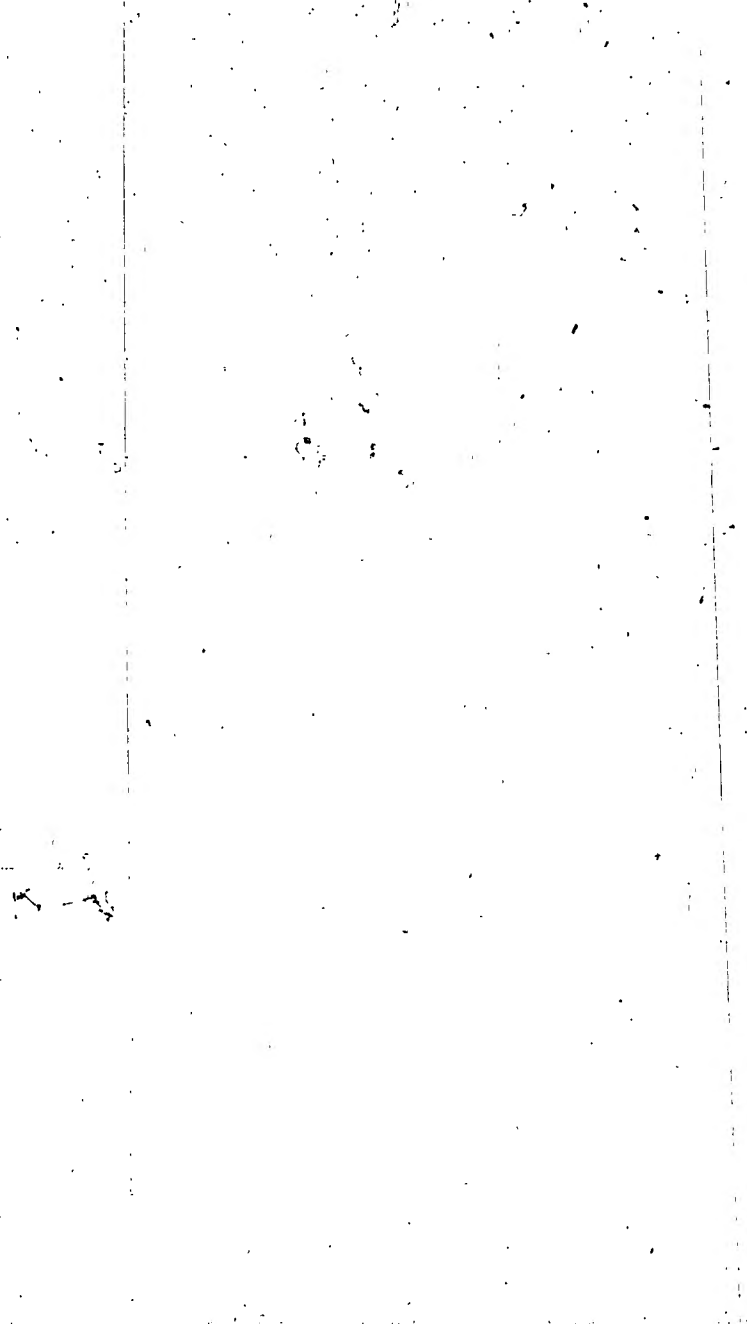


MACHRAY.  
CHRISTIAN PRIVILEGE AND  
DUTY.







*E. L. Barker Esq.*  
*M. J. Jones*

CHRISTIAN PRIVILEGE AND DUTY.

A SERMON,  
PREACHED IN ST. JOHN'S CATHEDRAL,  
RED RIVER SETTLEMENT.

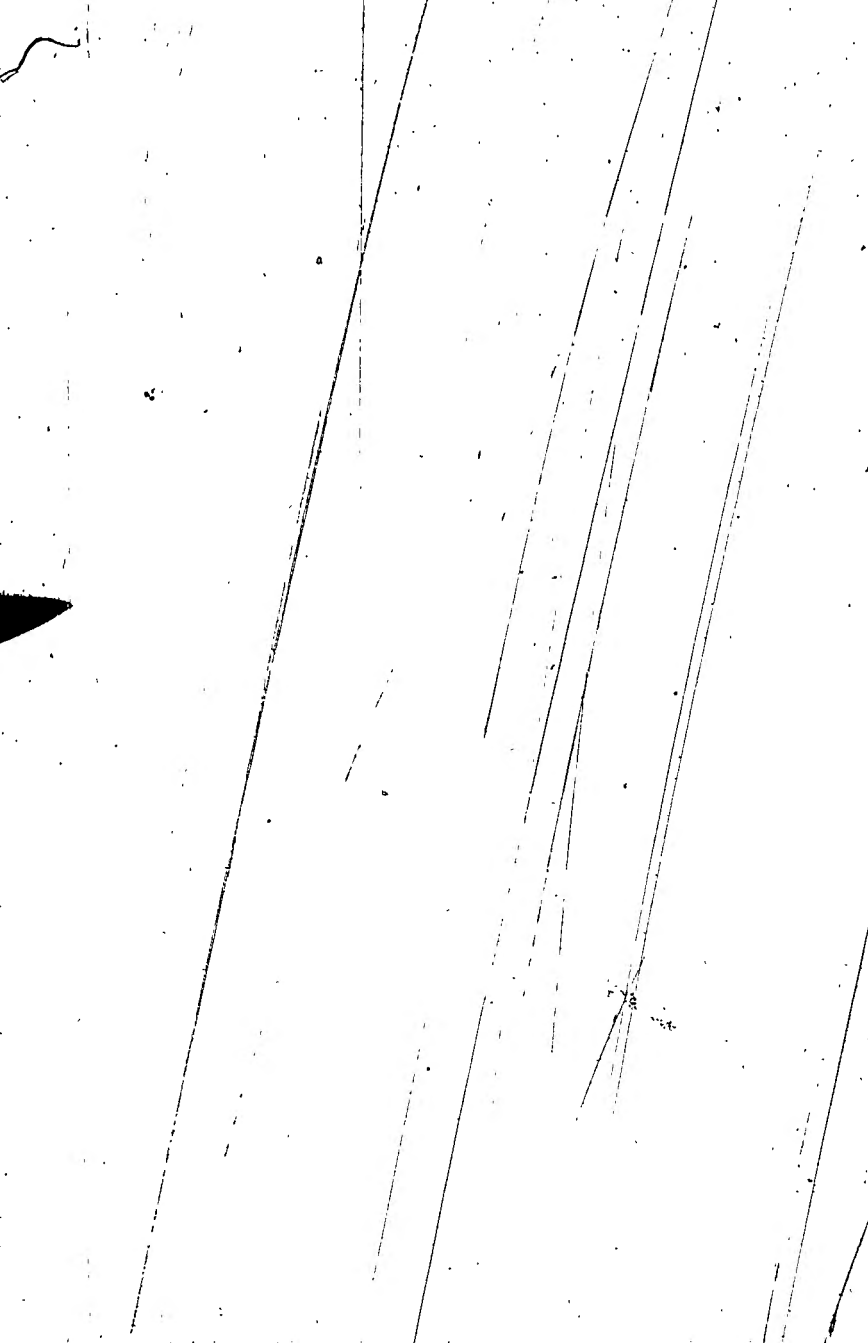
BY THE  
RIGHT REV. THE LORD BISHOP OF RUPERT'S LAND.

ON SUNDAY MORNING, MAY, 10TH, 1868.

TOWN OF WINNIPEG.

PRINTED AT THE NOR-WESTER OFFICE.

1868.



**CHRISTIAN PRIVILEGE AND DUTY.**

**A SERMON.**

**PREACHED IN ST JOHN'S CATHEDRAL,  
RED RIVER SETTLEMENT.**

**BY THE**

**RIGHT REV. THE LORD BISHOP OF RUPERT'S LAND**

**ON SUNDAY MORNING, MAY 10TH, 1868.**

Being the Sunday previous to His Lordship's departure  
from the Settlement on a visit to the distant Moose Mis-  
sions.

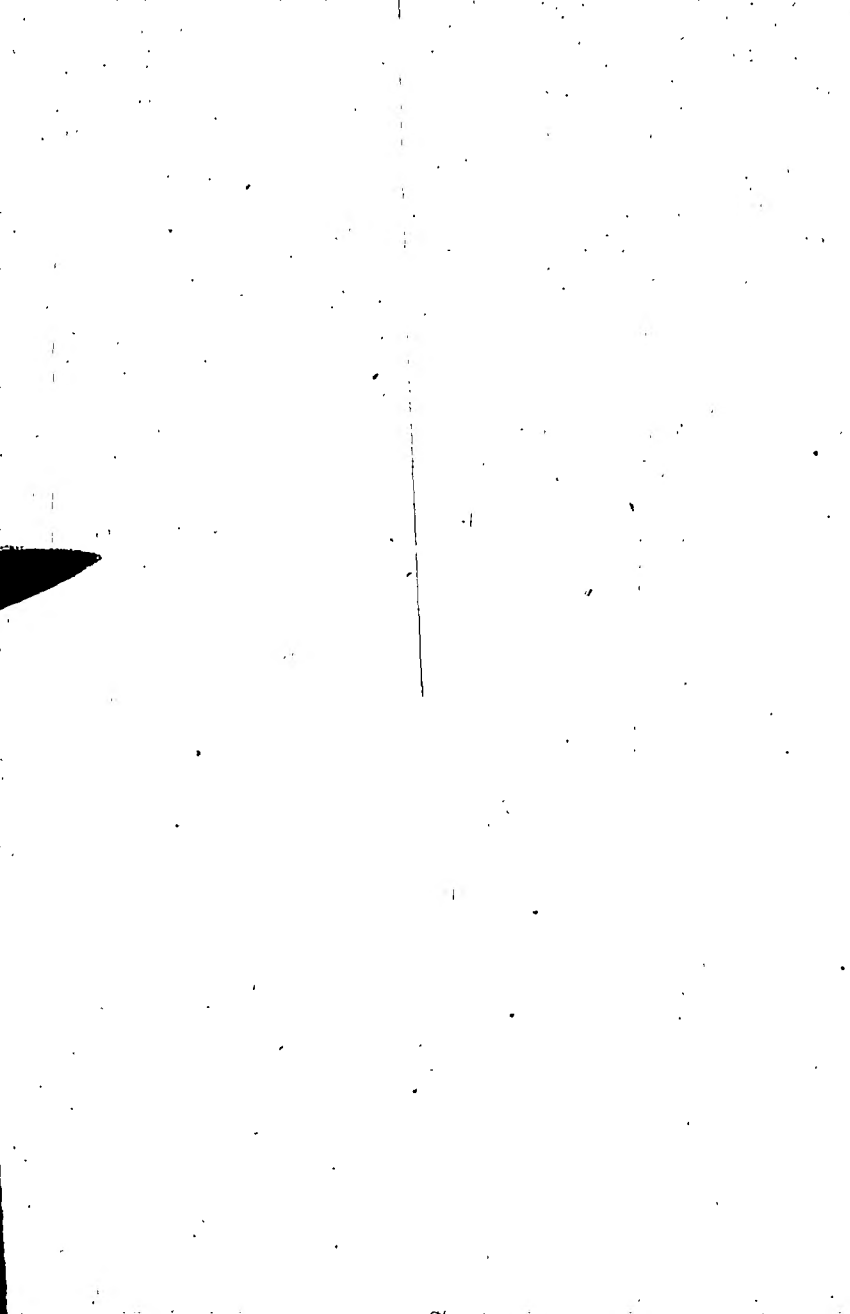
Published by request of the Members of the Congrega-  
tion.

---

**TOWN OF WINNIPEG.**

**PRINTED AT THE NOR-WESTER OFFICE.**

**1868.**





## CHRISTIAN PRIVILEGE AND DUTY

*"Look not every man on his own things, but every man also the things of others."*—PHILIPPS: II. 4.

My Christian Brethren, I have thought it well before leaving the settlement for my long journey to the Moose Missions, to say a few parting words to the Cathedral Congregation. I address you with the warmest feelings of satisfaction and thankfulness. Your Rector, Archdeacon McLean, has proved all, and more than all that I expected my old friend to be. When I called him to my side to fill the place of Archdeacon, left vacant by the death of that venerable friend of this Settlement, Archdeacon Cockran;—and also the place of Warden of St. John's College, I had the same view of those offices that the Venerable Bode expressed of the Episcopate when he said that it was a title, not of honor, but of work. And I feel with respect to that work that it is but right that I should thus publicly express how deeply I feel the gratitude, that not only I and you, but our whole Church owes to his self-denying and thorough faithful efforts in so many directions. For the same earnest reality that you must gladly bear witness to in this Parish, pervades the Theological Lecture and the school lesson. With much joy have I heard of one fruit of such labors in the large accession from the younger members of the Congregation to the number of Communicants.

It is very true that a profession without reality is a hollow enough thing; and that a mere swelling of a list of Communicants without an increasing number of those who seek to discern their Lord's body and show forth His death would be a very empty subject of congratulation. Yet on the other hand it should be remembered what a confession there is of a Spiritual want—a spiritual deficiency of some kind—when a Christian withdraws himself from the supper of his Lord. For surely the deficiency must be great which keeps him from a humble prostration of himself as he is to his Lords wishes, and I may say his dying request. And practically it is a great thing in life amid the thousand temptations of the world and the flesh, for a young man to take a decided step towards a religious and godly profession and to get above that miserable sop which so many a one gives to his conscience that he makes no profession and so can in that case in an honest kind of



## AN PRIVILEGE

as his willful heart pleases in a world in every moment on his Heavenly Father's as also with much satisfaction that I received your vestry the large vote that was made towards the endowment fund that is being formed. In this I notice not only the liberality during the year to which testifies, but the recognition of the need of looking beyond immediate parish necessities and wants to the formation of a common fund that may be available where its help is most needed. I feel thus drawn in a manner by both the circumstances in your parish, that have given me such pleasure to dwell to-day upon those duties to those about us in the Christian body or generally that we have brought before us in the words of the text. In the first place looking at the large number of Communicants in this parish—about ninety—I cannot help reflecting what a large influence for good in this community must be exercised if they seek by God's grace to live up to their profession; if having taken their stand in presence of the congregation on the Lord's side, they let that stand be seen in the world. And, my Dear Brethren, I am deeply persuaded that true godliness is of a very practical nature, and that its healthy growth depends very much on the way in which duty to God, to one's conscience, and one's fellow men is discharged in the relations of life. For such then I would bring forward this counsel.

"Look not every man on his own things, but every man also on the things of others." Be not satisfied with talking of Christian privilege; see that you rise to Christian duty.

And in the second place, looking at the kind help which has been given to the Diocesan schemes by your parish I would wish to say how thoroughly the principle of my text applies to the Christian Church, as well as to the Christian individual. And indeed it would be very inconsiderate, for us in this Diocese not to appreciate this, for we have been continually to this moment largely benefiting from this principle being that which happily guides so many members of our church in the old country. What are all our Missions, our Clergy, our College but evidences that many in England have learnt not to confine their thoughts to themselves, but to think of others and help others. Ah! Dear Christian Brethren, the more that a thoughtful consideration of others, finds a place in our hearts the happier, and better men and women we shall be, and I need scarcely add the more useful. But a consideration of others, of the kind I mean includes a great deal more than merely, for example the giving to supply wants. I trust then it may be useful for me this morning as briefly as possible to open up the subject of this duty in a general way. And I would first say that



the words of my text remind me of the closeness of connection that subsists among us all as members of the body of Christ as baptized into one body and thus suggest the varied duties that arise out of this connection. A true appreciation of the great privileges and duties of the members of the visible church of Christ seems to have been hindered by the very growth of that church. The mustard seed has become a great tree overshadowing all lands. The very isolation of the Jewish church among the idolatrous nations of the earth was probably the cause that gave it over such a vivid sense of its high calling as God's church on earth. And that sense was right though many of its members doubtless erred deeply in presuming on their state of privilege, instead of humbly and adoringly using their privileges and living up to them. The early Christians too, when they stood alone as the outcasts of the earth felt knit together by the calling they had received and loved to look upon themselves as Christ's body—Christ's fold—Christ's temple—the faithful—the illuminated. It is alas! sadly true that this language of privilege can only be understood as a figure with respect to many of the baptized—it is painful to think how many. In Israel's Church it had to be said they are not all Israel that are of Israel, neither is that the true circumcision that is outward in the flesh. And so it is in the church of Christ. So it was in that church of Corinth that St Paul addressed as members of the body of Christ, and so it will be to the end. But I am sure we must do harm instead of good if we attempt more precisely correct language than the Bible and Prayer-book use. Oh how stimulating it should be to a Christian, who apprehends the noble position to which he has been called as a Brother in Christ, to present himself to God a living sacrifice, holy, acceptable to God, as his reasonable service! So Dear Brethren, I would wish you to realize this view of your position and so to draw yourselves round our Brother, your Rector, and to feel that you do not stand out, as isolated Christians, but that you are all members of one body, needing the help of each other, and only likely to grow and flourish as you are all mutually sympathizing and helpful. For you will find that such Christian usefulness to each other is one of the chief sources of Christian growth, and so of Christian enjoyment. But how is this Christian usefulness, this mutual sympathy and help to be brought out? It can only be by a thoughtful and faithful service of God, and witnessing for Christ in the walk of life, to which God has called you. Now, my Dear Brethren, it is impossible to estimate too highly the difficulties of such a service. Of course a self-dedication of yourselves to the Lord is the altogether necessary source of it. But when you have most heartily

given yourselves up a holy sacrifice to the Lord that bought you with his most precious blood, you will have often very thoughtfully and prayerfully to think how you can do most for him. Ah! Yes, Dear Christian Brethren, while there must be boldness and faithfulness, in standing out consistently, aye, and undimly, for what you feel to be agreeable to the mind of Christ, yet, still much wisdom, gentleness, and harmlessness must be shown in your way of doing this. But surely the employment of yourselves for the promotion of the glory of God in strengthening the hearts of the Brethren, aye and in perhaps in God's mercy leading souls, blinded by the god of this world, to the great light that has shined forth among men; is a sufficiently noble, and holy, and glorious, end to make you anxiously study what should be your conduct in daily life, in your walk and conversation, among those you mix with, that you and they may both of you most glorify and enjoy your Father in Heaven. Now my text lays down this principle for your help:

*"Look not every man on his own things, but every man also on the things of others."* From what goes before the text we learn that the Apostle was pressing on his converts the duties of being of one mind with each other and of being lowly minded. He exhorted them to be of one mind from the common consolations of Christ, the comfort of love, and the fellowship of the same spirit. He then pointed out that what was most fatal to such a brotherly spirit was the carrying out of our own views through strife and vain glory. This led him to the great remedy—lowliness of mind, teaching us humility, in what relates to ourselves, and a favorable opinion of the merits, feelings, and gifts of others. In the words of the apostle "Let every man esteem others better than himself. Look not every man on his own things; but every man also on the things of others."

The word "also," in this last clause shows that we are not to understand this direction of not looking on our own things without some limitation. Let me then first point out how we should look on our own things.

We should look them with all diligence and faithfulness into our own hearts, and life. God's word is very clear on this. It sets forth heart examination, and heart keeping, as constant and necessary duties. We have "to judge ourselves, that we be not judged." We have to "keep our hearts for there are the issues of life." We have to "search and try our ways and turn again to the Lord." Every man has to do this carefully for himself. We all differ from each other in our tempers, and liability to temptations. The Providence of God, and the workings of our own minds have brought each of us into quite different circumstances. We are only alike in this that we all have sins that do more easily beset us. They are

## AND DUTY.

doubtless very different. But they lead to the same result in giving each of us special difficulties to contend with. Let us each then seek out, and cast away these weights that would hinder us in our Christian race. But Oh! with what a single eye to God's glory must such a search of the heart be made. We are often blind to the existence and influence of besetting sins. Other people may see them readily enough. But those who give way to them, easily fancy excuses or justifying provocations. Above all, however, we are apt to be blind to their sinfulness. For a besetting sin, by its return and familiarity, deadens the sensibility of the conscience. It should be drawn out then, and dwelt upon in the most solemn and serious manner before God, the sin-hating God, with earnest prayer, for his pardon and grace. Alas! when men trifle with the secret sins of their heart, it is no wonder that they are kept in a great measure or entirely from spiritual usefulness, and spiritual enjoyment.

Again we should look on our own things, so as to seek out and carefully improve all our gifts. God has given every man more or fewer talents; they are very different in kind and degree. But whatever we are—rich or poor—in strong health, or on a bed of sickness—we have all the means of doing some thing by word or deed for another. There is no human soul so desolate—to alone in this wide world—is to be shut out from the power and privilege of helping a fellow-creature, and of being of some use in the body of Christ. And what are all our influences be they great or small, many or few? They are all talents—precious talents—talents lent to us by God—and lent for usury. They have not been given to be stored up in a napkin, and hid in the ground. To be idle with them will land the servant in outer darkness, just as to turn them to a vicious use. We have in all talents to bring glory to God. We have to prove our own work; and how can we do this? How can we be as lights—as salt—as diligent, and ever watchful servants? Only by seeking, at our talents, and honoring God in the dedication of them to his service, and in the use of them with all love and fear. This is indeed to be faithful stewards of his manifold mercies. In these two ways, then, we should look on our own things:

We should search out our deficiencies, that we may remedy them. We should search out our gifts, that we may employ them. But there are other ways in which we should not look on our own things. We should not look on them so as to find satisfaction in our own goodness or spiritual attainments. To be guilty of such errors shows a sad want of faithful dealing with our souls, as well as very confused views of the way of salvation by Christ. It was the way of the Pharisee. He was ignorant of the deceitfulness of the cold, vain, and ungod-

## CHRISTIAN PRIVILEGE

least. How can a poor sinner, who does not know that all his righteous robes are only filthy rags, carry himself as he daily and constantly needs to the cleansing blood of Jesus? Ah! we have learnt little of the way to Heaven, and we are not likely to have much within us urging us to think of others, if we have not been taught by the Holy Spirit, that we are only wretched, and miserable, and poor, and blind, and naked.

Again we should not look on our own things so as to be anxious about the ability, or success of our efforts in the service of God. We should boldly throw ourselves into the Lord's work and then, as far as possible, forget ourselves, as we look upward to Him for wisdom, and strength. Vanity enters as seriously into the service of God as it can into what may be termed the service of the world. We have to seek out what is our duty, and when our conscience tells us of a duty we have to do it. Countless opportunities of influencing others for good are lost through moral cowardice, and the miserable fear of not saying, or doing quite the right thing. Whatever our heart teaches us we should do, we should do at once. Whatever good work we propose to set about, let it be begun at once—simply relying on God as at once the giver of help, and the giver of every blessing. And by simply relying on God, I do not mean that we are not to take all possible pains, and trouble to carry out our object. It is only when we do so that we have any right to leave our work quietly, and confidently with God. Remember, relying on God, implies the due use of all the means which His providence and grace gives us. This is as true of the work of a Minister or, a Sunday School Teacher, or a spiritual worker, as it is of that of the Physician, or Farmer. Finally we should not look on our own things so as to be guided in what we do, by our own ease, convenience, or worldly advantage. How soon is usefulness blighted if selfishness, from any of these causes gets the mastery! Selfishness seems by common consent of all men to be regarded as inconsistent—utterly inconsistent with the heart being set on those things that are above. There is, therefore, no greater stumbling-block in the way of usefulness than the selfishness which gives room to the suspicion that a Christian is nothing but a talker about religion. For even those who think little of their own souls, believe that those that are Christ's, have crucified themselves to the world. We should be careful, then, not to look on our own things with self-righteous complacency, with vanity, or with selfishness. But, how should we look on the things of others? First, then, we should look on them *faithfully*. This must be put first, whatever danger may lie behind it. How faithful was our gentle Saviour in asserting the truth and when occasion



## AND DUTY.

demanded in reproving! Ah! Brethren, how ready he ever was to proclaim the sinfulness of any sin, and the priceless value of the sinner's soul! It is not a true love or a genuine sympathy for others that keeps us from telling worldly and ungodly friends, when an opportunity presents itself, their spiritual danger. It is simply our not adequately realizing their danger, and our shrinking from the disagreeable office of doing what we do not expect will have their sympathy. But who is ever prevented by the fear of giving pain or telling unwelcome truth from informing a valued friend that his property, or person is in some great danger or risk?

Yet we should look on the things of others *charitably*. We should be gentle to their weaknesses, and infirmities or what we think to be such. The Christian must be very careful if he would at all enter into the spirit of the Apostle, in my text, not to raise himself up as a perfect standard of what is right and condemn the hearts of those who may see their way to act in many things very differently. The profession, views, and conduct of our neighbors, may in many respects not fall in with ours, yet, as far as is consistent with truth, we should seek to put on all the best construction. And, if any one is overtaken in a fault, we should remember the Apostle's advice: to restore such an one in the spirit of meekness, to be glad rather to forget his fall, than to publish and magnify it. We should thus bear each others burdens, so fulfilling the law of Christ. Lastly, we should look on the things of others so as, for the advantage of others, and especially of the household of Faith, to shape our own life. This should especially be the case with our friendships, acquaintanceships, and engagements. We must be careful to give no occasion to the enemy to blaspheme or to servants of God to doubt our stand-fastness from our apparent inconsistencies. "Judge this matter," says the Apostle, "that no man put a stumbling-block, or an occasion of falling in his brothers way." St. Paul gives us this safe and noble rule, for the guidance of our life. "Not to please ourselves, but every one of us to please his neighbor for his good to edification." Having thus made a few observations on the way we should carry out the Apostle's counsel in my text, I would ask you to consider two questions: The first question is—How are you looking on your own things?

Allow me to say that God must first bring you to look very solemnly, and anxiously, on your own things, before you can be at all qualified to look, as God would have you look, on the things of others. The rich man thought of his brethren, when he lifted up his eyes in hell, being in torment; but he probably thought little about their spiritual state, while he was with them. Have you, my Brethren, been aroused yet to think of the salvation of your own soul, as the one thing needful

for you? Have your affections been raised to enjoy God, and the things of God, and the hope of rejoicing in the favor and presence of God forever? Is Heaven then first, and earth second in your views and desires? "I was never happy" said one of God's servants, "till I knew that I could not find lasting happiness in this world." "How happy is the soul, that has got above earthly hopes, and fears, desires and relishes, and can, upon good grounds, consider itself as a child of God's family and kingdom, promoting its interests, partaking of its blessings, only influenced by its expectations; and waiting for death as the door of admission to all its enjoyments." If you have been led to look on your own things in such a light, you will be prepared for my second question:—How are you looking on the things of others? Is it a practice with you to consider what you can do for Christ, and for your Brethren in the world? Have you ever asked yourselves how you could in any way be helpful to your Pastor in his ministrations in the Church of Christ, or how you could do anything to benefit the flock of Christ? Have you taught the ignorant, or sought to bring one grown up person to Church, or one child to school? Have you ever visited the sick or the afflicted—read to them—tried to reach their hearts—brought to some one, the visits of the pastor—prepared the way for them? Have you taken trouble to take a part in the praises of God, in the Congregation, and to encourage congregational singing? Are you examples of earnest, devotional worshippers in the common prayers of the Church? Do not look on the work of the Church of Christ as merely the part of your minister; it is the privilege, and duty of every member to take a part in it, and to be helpful under the guidance of him, who has been set over you in the Lord. It should be as true of each of you, if you have the spirit of Christ, as it was of St. Paul. "The love of Christ constraineth us, because we thus judge, that, if one died for all, they were all dead." In all your efforts for others, seek to be guided by such principles as I have been laying before you; to-day. Be charitable, yet be faithful. Oh that we had revived in our Churches the picture that has been drawn of the Church of primitive times! in the words I have before now quoted to you, from this pulpit. "Then the Christian soldier made the doctrine of Jesus a matter of daily talk with his comrades—the Christian merchant found occasion for discourse upon it amidst his buying and selling. The rich Christian taught it to his slave. The Christian slave dared to speak of it to his master. Every Christian felt he had a mission—a duty to perform though a cross attended. His sacramental pledge was felt to be a pledge of his whole heart—of its energies as well as of its affections. He was therefore ready not

only to be faithful in holding the truth unto death, but in endeavoring by all available means to make it known to others.<sup>6</sup> No wonder was it that with such life and love in the body the knowledge of Jesus grew so rapidly in those days and prevailed.

Seek, Dear Brethren, to cultivate such a spirit; try and feel a reality in your Christian profession; strive to realize the awful importance of the truths you believe in. Be true hearted and honest in your Christian life. And so will God abundantly bless you, in your own soul's experience and you will be made to be a blessing. And as you thus seek humbly and with dependence upon the grace of God to walk in the path of duty, you will find nothing will so powerfully stimulate, and aid you as your acquiring the habit of rising, from thinking of your own self to think of the things of others. And now to God the Father, &c.,